

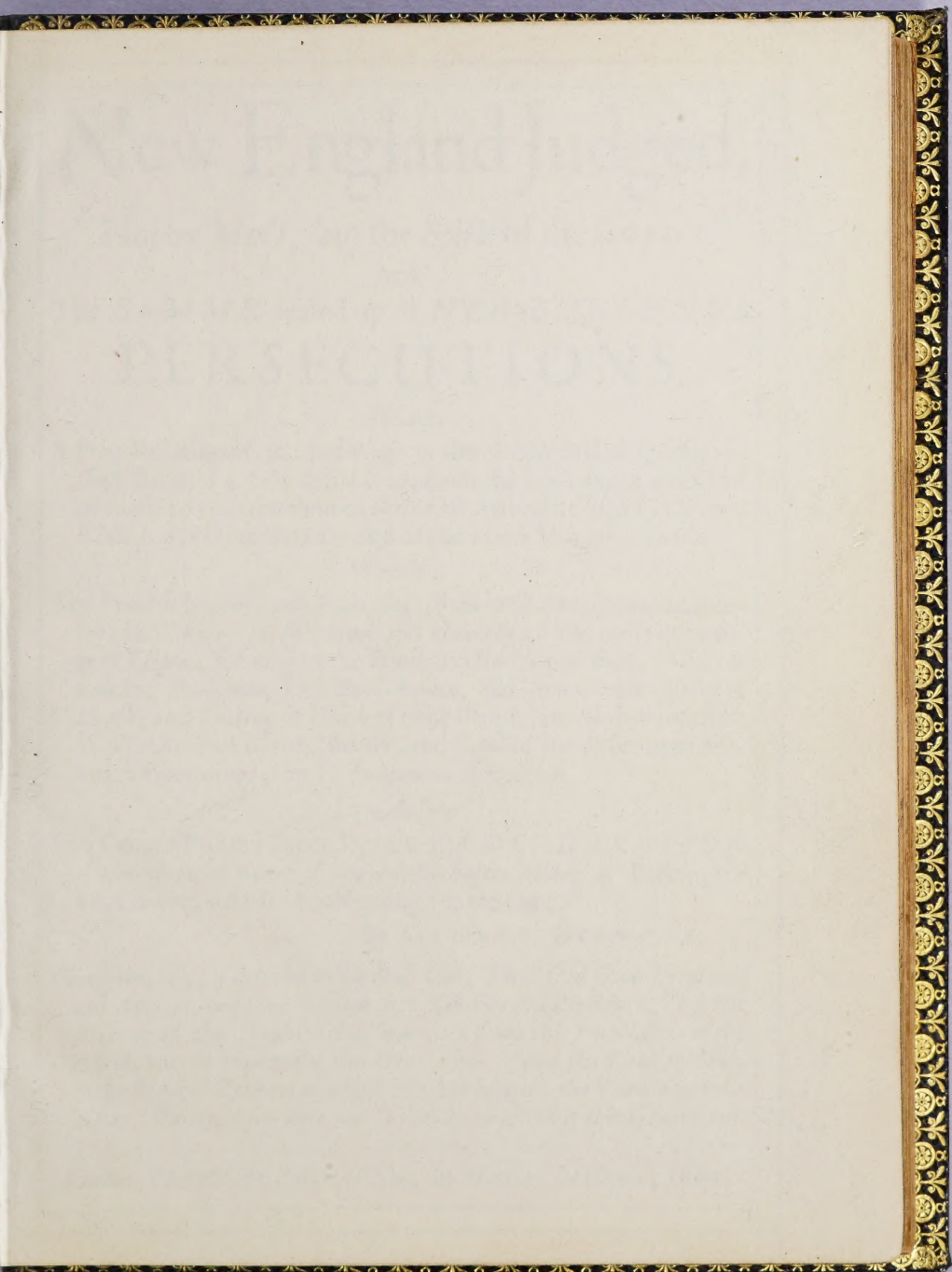




John Carter Brown.



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A N

A P P E N D E X

To the BOOK, Entitled,

New England Judged:

BEING

Certain WRITINGS, (never yet Printed)
of those Persons which were there
EXECUTED.

Together

With a SHORT RELATION, of the TRYAL,
SENTENCE, and EXECUTION,

OF

VVILLIAM LEDDRA.

Written by Them in the time of their *Imprisonment*, in the
Bloody Town of BOSTON.

L O N D O N,

Printed for *Robert Wilson*, at the sign of the *Black-spread-
Eagle* and *Windmil*, in *Martins Le Grand*, 1661.

APPENDIX

New England Judged:

General View of the
State of the Colonies which were
in 1775

BY JOHN R. ALLEN

WILLIAM LEEDER

RPJG

An Appendix

To the BOOK, Entitled,

New England Judged.

This concerns all such Rulers, Priests and People in New-England, who have joyned hand in hand to Persecute the Saints, but especially the Rulers and Priests of Masachusetts Bay in New-England; who are become more Bloody and Cruel, Bold and Impudent in their Wickedness, than the rest of their Brethren, who have attempted to make a Bloody Law and Unrighteous Decree, to Banish the Children and People of God, upon Death, out of their Jurisdiction; and by an unrighteous Decree, have made a Law to put the Servants of God to Death, if they return again into their Patent: Therefore mark the Cruelty which is the fruits of New-England's Professors, all you that Read this Paper.

Hearken and give Ear thou Town of *Boston*, lend an Ear O ye Rulers, chief Priests, and Inhabitants thereof! Listen all you that dwell therein, Rich and Poor, Small and Great, High and Low, Bond and Free, of what sort so ever, Give Ear; be attentive to the Words of my mouth, which proceed from the Spirit of the Lord, and from the Power of the Almighty within me.

I have often considered your Conditions, and your Actings

have often come into my remembrance, which hath caused me often to Lament, because of the hardness of your hearts, who do thus slight the Almighty, and requite the Most High ; Oh foolish and unwise, ye who do not regard the Lord that made you, who hath often sent to you his Servants, to give you warning of the mighty day of the Lord of Hosts, of the terrible day of the Lord God Almighty, which draweth near, it hastens apace ; the Lord hath said it for His Elects sake, and for His own Names sake, will the Lord arise, and plead with all His Enemies, in this the day of His Eternal Power. Oh ye children of Men, who are the Workmanship of His hands, will ye resist the Lord, the Lord God Almighty, the Holy One of Israel, the Strong and Mighty God, who is arising in his Saints, and coming forth in His Strength, to Scatter His Enemies, and to Destroy *Pharaoh* and all His Hosts and Chariots in the Red Sea, after the Seed is come out of *Egypt*, and to turn the pride and haughtiness of men backwards, that rises to withstand the Lord ? Oh consider ye Potsherds, who are as unstable as the Waves of the Sea, and are as the Wind in His hand, which he turneth and causeth to blow which way it pleaseth Him, who will confound and destroy you in your Imaginations, that you have imagined against Him and His Saints. Oh man ! What art thou that standest to resist the Lord, the mighty God of *Jacob* ? Did ever any of your Fathers, the *Persecutors* of old prosper ? Did not the Lord consume them with the breath of His nostrils, and with the Word of His mouth ? Who will tear you to pieces, that rise up in Rebellion against Him. Consider, was it in vain that one said in a certain place, That *Rebellion is as the sin of Witchcraft* ? Consider O ye that inhabit the Earth, whose dwelling-place is beneath ; Doth not the Lord behold all your Actions, and all your unrighteous Doings ? Oh ye Rulers and chief Priests, are ye combining together ? are ye joyned together ? are you in league together, as the Rulers and chief Priests were in former ages ? Consider their Ends, and consider what you are doing ? Are you so blind that you cannot see you are *Persecuting* the Saints of the most High ? You who are seeking the Life of the Righteous, and that nothing but Blood will satisfie ; *The Lord will give you blood to drink*, you that thirst for it, you shall have enough of it ; you who spill and drink

drink the *Blood of the Saints and Martyrs of Jesus*; Are not your Brethren gone before you, in whose steps ye are treading? and the fruits of the Devil you are bringing forth, *Ye uncircumcised in hearts and ears*, who do thus resist the *Lord of Life*: As your Fathers did, so do ye resist the holy Ghost and the Spirit of Truth, which is now appeared in the Saints of the most High; who are sent into your borders in love to your Souls, and in tender mercy and compassion to the Captive that is within your gates, and to the Prisoner. Oh why will you strive any longer with the Lord that made you? *Who is coming in tenthousand of his Saints to render vengeance in flames of fire, upon all the ungodly*: Who hath said, *Vengeance is mine, I will repay it, saith the Lord God of hosts*: Who will recompence into your bosoms, the Reward of your doings. Oh People and Inhabitants hereof, *Why will ye die in your sins*? And whither *Christ goes, thither you cannot come*: Oh! *Why will ye put the day of the Lord afar off* you? who hath waited long to be gracious, and hath born with you, as a man doth with his only Son that serveth him; So hath the Lord spared you: And do you thus requite the Lord for his loving-kindness, to whip, to imprison, and cut off the Ears of his Servants, that are sent unto you? Is this your Preaching forth of Christ? Are these your good Examples to others? Come, let us reason together; Have you not lost natural affection? have you not lost tenderness and compassion? *Woe* is me, for thee, Oh thou *New-England*, who hast made such a noise among the Nations: Is thy Religion come to no more than whipping, imprisoning, burning in the hand, and cutting off Ears, and banishing upon death? What will be the next Law that thou wilt make, Oh *New-England*, against those that thou scornfully callest *Quakers*? terming them the *Cursed Sect of the Quakers*. If they were a *Cursed Sect*, as thou hast termed them, it seems they should be so for thee, and so die for thee; For thou hast made a Law, to put them to Death, if they come the second time within thy borders: But I say, the Lord hath blessed the People called in scorn *Quakers*, and they are blessed, and shall be blessed for evermore. Oh ye Rulers and chief Priests, will you proceed no further, than putting to Death the Innocent? Is thy Praying, thy Preaching, thy many Sacrifices, and vain Oblations, come to this? and will not thy

thy Sacrifices, and Prayers, and solemn Meetings, become Abomination? is it not the greatest Abomination that thou committest? Dost thou think that this will pacifie the wrath of the Almighty God? who is coming forth against thee, and will overtake thee, and strip thee naked, and uncover thee in that day, and take all thy Ornaments from thee. Oh consider! Hast thou forgot? although thou wouldest cover the Altar with tears, and come before Him with ten thousand of Rams, and with a thousand Rivers of Oyl, and offer the Fruit of thy Body, for the sin of thy Soul; Would it be accepted, being offered in that nature wherein thou livest? Much more when thou art become so Bloody, and so hard-hearted, that in stead of covering the Altar with tears, dost thou intend to cover it with blood if thou canst? Blush and be ashamed, hide thy self in the dust for ever, because of the presence of the Almighty, who is now appeared and is coming to set thy sins in order before thee; who will not blot out thy sins, nor cover thy Iniquities which are many, unless thou speedily repent, and forsake thy unrighteousness; for thy Destruction hastens apace, thou art running headlong to Destruction; as the horse rusheth into the Battel, so dost thou into Blood. How dost thou think to expect any thing from the Lord, but a Sore Destruction, a Famine, and a Plague, which is hastening upon thee, if thou continue still in Rebellion, in Persecuting his Servants. This hath the Lord said, and this will the Almighty perform upon thee in the day of his righteous Judgements, which will overtake all bloody-minded men, and blind Persecutors.

Oh I am full of the Spirit of the Lord, and of the Power of him that made me, who hath said unto me, Fear not man whose breath is in his Nostrils, nor the Son of man that must die; For the Lord hath said unto me, For this end have I called thee, and for this cause I have ordained thee, Fear them not, neither be dismayed at their looks, nor be afraid of their threatening words; I the Lord that created thee am with thee; Therefore fear not what man shall do unto thee, for I have made thee as a Wall of Brass, whereat the bloody-minded men shall shoot their Arrows, but shall not touch thee as to offend thee; Therefore the Lord hath said unto me, Let not thy heart faint because of what I shall suffer them to do unto thee; but let thy hands be strong in the Lord thy Redeemer, the Holy One of Israel; for thy adversaries shall be confounded,

and

and the Enemies of the Lord shall be destroyed in that day.

Oh ye Hypocrits ! how can you sing and keep such a noise concerning Religion, when your hands are full of blood and your hearts full of Iniquity ? Wash you, make you clean, put away the Evil of your doings, cease to do Evil, learn to do good, cleanse your hands you sinners, and your hearts you Hypocrites, for your Prayers are abomination to me, saith the Lord of Hosts ; your singing is as the howling of a Dog in the Streets, such are the Songs you sing in your Temple unto me saith the Lord ; my Spirit is weary with bearing, and my Soul is vexed day after day with your abominations. Wo, wo to thee thou Bloody Town of Boston, and the Rest that are Confederate with Thee, and it thou canst not escape ; Thou who hast shed the blood of the Innocent People called Quakers, and Imprisoned and Fined them, and taken away their Goods, and they have become a Prey unto thee, for thee to exercise thy Cruelty upon them, and thou boasts in thy wickedness, and thinks thou dost God good Service to hang and put to Death the People called Quakers ; Verily this is the Thoughts and Intents of the hearts of many of you in this New England ; but especially within thee, and within thy Jurisdiction that belongs unto thee, Oh thou Town of Boston: for these words following did one say (in the Governours House) whose name is Edward Rawson, called Secretary, who did Threaten me with these words following (on the 18th of the 4. Month 1659) That if I came again after I was sent away, or banished, he said, he would write a Warrant with his own hand to send me to the Gallows to be hanged. Are these your Fruits, your corrupt speeches, to Threaten the Innocent with your Gallows, to hang them thereon ? Oh that ever such words should proceed out of a mans mouth ! to say that he would write a Warrant with his own hand, to send an Innocent Person to the Gallows to be hanged. Well, all this we can bear, the Lord hath brought forth his Suffering Seed, and through Suffering must the Lamb and his Saints overcome and get the Victory, and the wicked must be destroyed, and such who have been guilty of Blood. Was ever the like heard before, That men Professing to have so much of the Knowledge of God, and Professing to Fear God, that such should become so Bloody ! and become so great Persecutors of a People who are despised of the World,

but.

but loved of God ; and the Presence of the Lord is with them, whom you *Persecute*, and you must fall before them, for the Lord God is with them and among them that are the Sufferers under you. The Lord God of Heaven and Earth is now among such, which causeth *the Heathen to Rage, and the People of the Earth to Imagine a Vain Thing* : For the Lord's Presence and Power, in some measure, was ever among such as Suffered and were *Persecuted for Conscience sake*, and Suffered with them, and in them by the *Persecutors of Old*, in former Ages and Generations, as he doth at this day in his Saints and Children, for the overthrow of the Powers of Darknesse, and Kingdom of the Devil ; who hath had his Seat in the sons of men for these many Ages and Generations ; Wherein, and whereby the *Beast* hath made *War* against the *Lamb* and His *Saints*, for many Generations. But the day doth draw near and hastens apace, that the *Lamb* and the *Saints* must get the *Victory* : And the *Beast* and his *Followers*, at that day, must be *Consumed*, and *Destroyed*, because of the Presence of the Lord God in his *Saints*.

Oh what cruelty is acted now in these dayes ! That men who Professe God, and make such a noise concerning Religion, that such should become so *hard-hearted*, to Imprison a Child of *Eleven or Twelve Years* of Age ! Was ever the like done among the greatest *Tyrants*, or *Bloody-minded-men*, that are mentioned in the Scriptures ! Did they ever Imprison a Child that was sent unto them, to Warn them of their unrighteousnesse ! Oh what will become of you ! Do you think, Oh you Heads and Rulers of this Town of *Boston*, who are become so Brutish, and so Dark in your Understandings, and so unlike Men in your Actions : You that cast the Innocent into your Dens, Holes, Prisons, and will not suffer their Friends and Acquaintance to come to visit them, not to minister unto them. Surely *bitter* will your *Cup* be, and your *Portion* will be *sad* : Surely the sober and tender-hearted cannot but grieve and lament, to hear of the *Cruelty* that is acted by you. Oh ye Rulers and chief Priests, who are the *Beginners* of *Mischief*, and the *Leaders* of them who are the *chief Actors* of all this *Cruelty* ! For well was it spoken by the Prophet, *The Leaders of this People, cause them to erre ; and they that are led by them, are destroyed for lack of*

of true knowledge. Well, a little further you shall proceed, to fill up the measure of your Iniquities; and then shall you have your Reward with the rest of the Uncircumcised: For, I know it is *Blood* you thirst after, O ye Rulers and chief Priests, is it not our Lives ye thirst for, come, tell us plainly? Or, have you made this Law of yours, only to see if you can make the People, called *Quakers*, afraid of you? Well, however, being I am allowed of God, I shall tell you plainly, that the Lord God of Heaven and Earth is now drawing near and coming upon you speedily to try you, whether you will exercise your *inhumane Law* upon us, who are now sent among you from the Lord for this very end and purpose; I say, will you put us to death for only coming into your Jurisdiction, or Patent (as you call it) after we have been once sent away, or commanded by you to go out of it? Now, we say, being the Lord God hath commanded us to the contrary, Is it meet and just to obey God, or man, judge ye? to obey your bloody Law, or to obey God's Righteous Law, which He hath writ in our hearts, and placed within us, which judges and condemns your unrighteous Law, that you have made to banish the *Righteous*? Well, you that call your selves *Christians*, if you do this *bloody Act*, to shew your selves so unlike men, I must tell you plainly, for constrained by the Lord God I am to tell you, O ye bloody-minded men, *That if you do put us to death, this Action of yours will proceed from the Devil, who was a Murderer from the beginning*, who seeks to destroy mens lives, as you do at this day; For as it was then, so it is now, *he that is born after the flesh, persecuteth him that is born after the Spirit*.

Now you that say you are Christians, Come, let us reason together concerning this inhumane Law that you have made, to put the People, called *Quakers*, to death: Did ever any true Christians make such Laws, as you have made against a People, whom you in scorn and derision call *Quakers*, since they came among you? Are you not ashamed that the Nations about you should hear of your Actions? to hear of the cruel Laws that you have made against an innocent and harmless People; What, was not the Law that you made at first strong enough, but you must disanul it, and proceed to a more bloodier? Come, tell us plainly (if you be not ashamed to speak)

of whom did you ask Counsel ? or, to whom did you seek for Instruction ? I am sure the Lord (in whose hand your breath is) did never give you Counsel to make these *bloody Laws*, that you have made against the People who are scornfully called *Quakers*. Come let us further reason together, that you may appear unto all, that have any Moderation in them left, as men ; that surely you are not the true Christians, nor Disciples of Christ, for they used no such weapons to War withall as you do : So that a great deal of difference there is betwixt your Practises and theirs, your Weapons and theirs ; For their Weapons were and are Spiritual, and yours are Carnal. The difference is great every way, as great as there is betwixt Light and Darknesse. Again, that you may see that in every thing you are altogether unlike them ; their War was against *Spiritual wickedness in high places*. The Apostles *wrestled not with flesh and blood* ; mark, not with the *Creatures*, not to destroy mens Lives, but made War in Righteousness, with the *Spiritual Weapons, having on for an helmet, the breast-plate of Righteousness, whereby they subdued the Powers of darkness, and spiritual wickedness that ruled in high places*. Now you that call yourselves Christians, you *war against flesh and blood*, your war is *against the Creatures*, and not against *spiritual wickedness* ; you seek to *destroy* that which Christ came to *save*, and seek not to *destroy* that which Christ came to *destroy* : He was made manifest to *destroy the works of the Devil*, but you make your selves manifest (you intend) to *destroy the work of God*. Mark and take notice, you *unbelievers* ; The *Creature* is the *workmanship of God* ; the *spiritual wickedness* is the fruit and work of the *Devil*, which Christ came to *destroy*, and was made manifest for that end, to *destroy the sin* which is the fruit of the *Devil*. Take notice, ye, *unlike Christians*, the fruits, and works of the *Devil*, live and remain still among you *undestroyed* ; who seek to *destroy the workmanship of God*, when Christ came to *save mens lives*, and not to *destroy them*, but to *destroy the works of the Devil* ; but you seek to *destroy*, that which Christ came to *save*, and to *save alive* that which Christ came to *destroy*. So see if it doth not appear plainly by your Actions, and by your corrupt fruits, that you are making war against Christ, and his Saints, whom you seek to *destroy from off the face of the Earth* ; As let your actions that

that you have acted already against God and his Servants, bear witness against you, that you are become more *Bloody*, and more *hard-hearted* than *Pharaoh* of old. See, and search the Scriptures of Truth, and consider whose children you are, and whose works you are a doing, and whom it is you are serving: For, *his servants you are to whom ye obey*. Did ever God send any of his Servants into a Country or Nation, to *destroy* his workmanship, the Creature? Is this your *gaining* many People into your Church? Is this your *Converting* of others? Is this your way of adding many to your Church? What, by *compelling* of people to come to your Meetings? What, By *Fining* People, and *taking away* their *Goods*? What, by *Imprisoning*, *Whipping*, and *Stocking* and *burning in the hand*, and *cutting off* the *Ears* of those that come to bear witness against your *Cruelty* and *Idolatry*? Is this your way of *convincing* *gain-sayers*? What, by making of a Law to *bannish* such upon *pain of Death*? have you no other weapons to fight withall against the Truth? Have you no other means nor way, ye *Idol-shepherds*, to stop the mouthes of them ye call *gain-sayers*, than *Imprisoning*, *Whipping*, *Burning in the Hand*, *Fining* and *taking away* their *Goods*, and *Banishment upon pain of Death*? Have you no other way, nor word to convince those you call *Hereticks*, and *Deceivers*, but to *take away their lives*? Surely this was not the way, nor means, nor power, which the Apostles used to convince the *Gentiles* and *Jews*, unto whom they were sent. This power which you make use of, is not the power, neither doth it proceed from the power which ruled in the Saints, Prophets, Apostles, and People of God, whereby their Souls were *converted* to God; which *turned them from Darkness to Light*; But the power that rules you, and that you act by, is of another nature, than the power the Apostles were in; for their power was, and is given to *save*, but yours is to *destroy mens lives*, which the power of God was given for to *save*; which must be set a top of all unrighteous Powers, from whom all *bloody* and *unrighteous Laws* do proceed. So, behold what power it is that leads you, and what power ye are under, ye *merciless* men; that many of you are become past feeling, whose *Consciences* are *seared as with a hot Iron*; who have given your selves over to *work wickedness*, and are become as great

Persecutors, as any that worship the Beast, who have given their power unto the Dragon, who thirsts after the blood of the Innocent, as the Lion doth after his prey; so greedy, and hasty are you to spil the blood of the Saints, and to take away the Life of the Upright from the face of the Earth. Well, ye Rulers and Magistrates (so called) take heed, and take warning, I lay it upon you, while you have time, and a day given unto you to consider these things; So before the thing come to passe, and before you do it, weigh the matter. Come, let us farther reason together; Can you convince us of the transgression of any Law of God? and if you cannot, (which we know you cannot) nor have the least transgression of the Righteous Law of God to lay to our charge, who are now coming among you in obedience to the Lord God of Heaven and Earth, for this very end, to try you, O ye children of men: And if you put us to Death, because we cannot obey your Commandment, but choose rather to obey the Commandment of the Lord; and for so doing will you put us to Death? Well, this know, and be it known unto the Sons of Men, and Inhabitants within this Town of *Boston*, and elsewhere within your Jurisdiction; That the Commandments of the most High must we obey, and your Commandment we must disobey, and disanul it, and make it of no effect, because it is against, and contrary to that of God in all mens Consciences; which is of the nature, and according to the Righteous and Royal Law of God; therefore we must obey the Command of the Lord, because it is according to the Righteous and Royal Law of God, which is according to that of God in every man's Conscience; which saith, *It is more just and meet, to obey God than man.* So being that your Law that you have made, is unequal, and contrary to the Law of God, which he hath writ in our hearts, which is equal, just and righteous; for your Law, that you have made, against the Innocent People called *Quakers*, is unjust, and unrighteous, and contrary to that of God in all mens Consciences, and contrary to the righteous and Royal Law of God: Therefore we say, we cannot obey such a Law, that doth not agree with the Royal Law of God; but herein shall we obey the Lord, choosing rather to suffer, what you shall be suffered to do unto us, than to fulfil the Commandment and unrighteous Law of unrighteous men,

in flying at your Command, when the Lord hath Commanded us to stay; Whereby that he may shew his Power in us, that his Command, and his Righteous & Royal Law is of more power, virtue and force in us, and with us, than your unrighteous Laws and Commands can be against us. So this know, if you put us to death, when we return, that you will bring innocent blood upon you, by so doing, which shall not depart from your houses, nor from that seed that is guilty thereof. So these things we speak, that you may no more be guilty of Innocent blood, for assuredly know, that nothing shall fail of what the Lord hath spoken by us, and through us concerning you, if you go on still in Rebellion and stiff-neckedness, and refuse to hearken to the Voice and Counsel of the Lord God: And this know, that you have been warned from the Lord of these things before they came to passe; For this we know, if we disobey the Command of the Lord, to fly from you, because you have made a Law to put us to Death, if we disobey the Lord in this thing, he can cut us off, and take our Lives from us in his anger and fury; Therefore be it known unto you, that the Lord hath made us willing to lay down our Lives among you, if you be suffered to take them from us; and in this thing we know we shall have *peace*, when you shall have *sorrow and torment* night and day: And this shall you certainly know one day, that the Lord God of Heaven and Earth, whom we serve, sent us among you, if you see our faces again, after we have been *Banished* from you; and that which we have spoken, you shall know to be truth, whether you will *hear or forbear*. Well, if you say, we are transgressors of a Law, in not obeying your unrighteous Law: It is your own, and not God's Law; For his Law is *holy, just, and good*; but yours is altogether *unholy, unrighteous, unjust, and wicked*, and is to be set at nought, and condemned by the servants of the Lord: For this Law of yours, which you have made, to put the Righteous to death, hath not proceeded from the Spirit of the Lord, which is *meek, and lowly, and easie to be entreated*; which doth judge and condemn you, and your Law. Now if you would know from what spirit this wicked and unnatural Law of yours hath proceeded: Well, we shall speak plainly, it hath proceeded from the *murdering* spirit which reigned and ruled in the *Persecutors of Old*, from
whence

whence all such Lawes did and do proceed.

Now ye Rulers, chief Priests and Inhabitants of *New-England*, this we shall say unto you in the fear of the Lord and Spirit of the Almighty, and in the Power of the Lord Jesus Christ, that you nor your Law is not to be regarded herein, and your Law is to be broken, and must be broken by the Power of the Lord God, and you must be judged and condemned by the same Power for making such a Law; For the Lord of Hosts is coming up against you, and your Power must be subdued and taken from you by the Prince of Peace, even by Him who is come, and coming, to rule the Nations with a Rod of Iron; who is come and coming; whose *Right* it is to *Rule*, and *subdue all Powers and Authorities* unto Himself, and to take the *Government* into his *Own hand*, unto whom it belongs; who will *dash you to pieces*, ye Rulers, that rebel against his *Righteous Power* and his *Holy Law*, that He is Establishing in the Earth, in the hearts of the sons of men, that obey his Voice, and that hearken unto his Counsel, his Righteous and Holy Law must be established, and his Righteous Government and Kingdom must be set up; and your Unrighteous and Unholy Kingdom and Government must be overturned and destroyed by the Power of the Everlasting God, in this day of his Eternal Power; who is come, and coming, to make void all your *ungodly, inhumane* and *bloody Laws*, and to reward you according to your works: The Lord God hath spoken it, and by Him it shall be accomplished upon you: for the Decree of the Most High is gone out against you, ye unmerciful men, whose Wickedness and Unrighteousness doth exceed the Nations about you, for *barbarous Cruelty* and *unmanlike Actions*: Have you not altogether lost your Senses, Reason and Understanding, that you are become so brutish and so unlike Christians? You are gone so far in your *Cruelties* and *unnatural Actions*, that you are a *stink*, and a *loathsome smell* to all People, that have the least measure of Uprightness and of the honest Principle ruling in them, and your barbarous and cruel actions and bloody deeds they abhor, and at your Cruelty that you have acted against the People of the Lord (who are by you in scorn called *Quakers*) many of the common sort of People do stand amazed and wonder to hear of such Cruelty to be acted by such a Generation

neration of men, that have made such a noise concerning Religion, concerning a Church, concerning Ministry and Magistracy, and Church-Government and Ordinances, Preaching, Praying, Singing, Morning and Evening Sacrifices, Family-Duties (as you call them) that such should become so bloody and so cruel, it doth astonish many that are called *Heathens*; that all your Preaching, Praying, Singing, making such a noise concerning Religion, that it should come to no more, and to produce no better fruits than *Imprisoning, Whipping, Stocking, Burning in the Hand, Cutting off Ears, Banishing upon Death*, as you have banished Six already from their Wives and Children, and from their outward beings; So that you do not only intend to destroy the *Souls*, but *Bodies* also. Come, let us know what have they done; what Law of God have they transgressed, that you should banish them upon pain of *Death* from their Families? What, was it because their *Conversations* and *Actions* were honest and upright, and yours are evil? What, was it because their *Practices* condemned yours? What, was it because they *owned* a People that are by you in scorn called *Quakers*, whom you evilly entreat? and such as owns them you banish and despitefully use them.

Surely these things will be remembred. Come, let us ask you what Rule or Example have you that you walk by? let us hear what you can say for your selves: What Orthodox men were they that counselled you to these barbarous actions? what Counsellors were they, that would give counsel to Magistrates to do these bloody actions? of whom did you learn it? Come, let us hear your strong Reasons, for the day is drawing near that you must be further tried; for the Almighty God hath put it into the hearts of his Servants to try you, whether you will put us to death for disobeying your unrighteous Law. We that are free-born *English-men*, we demand our Liberty for the exercise of our pure Consciences in this Country, as well as other *English-men*; we being free-born *English-men*, we may by the Law of God claim our Liberty before many other People: We who are not transgressors of the Law of God, neither of any Law or Decree that is according thereunto, what is the Reason that we should be banished upon Death out of your Jurisdiction more than any other people? What, is it because we
are.

are turners of the World *up-side down*? What, is it because we are termed *Ring-leaders* of a People, that are in scorn called *Quakers*? What, is it because the Laws of our God, which we obey, are different from all the unrighteous and bloody Laws of *New-England*? What, is it because we cannot obey the Commandment of the Rulers of *New-England*, that have commanded us to bow to the spirit that ruled in *Haman*, which now rules in these bloody Rulers of *Boston*, and elsewhere in *New-England*? Nay, I say, the Lord our God hath raised and is raising the Royal Seed and Spirit that ruled in *Mordecai*, that could not, nor cannot stoop nor bow to the spirit that ruled in proud *Haman*: I say, see and behold if the same spirit rules not in you, ye Rulers, chief Priests and Inhabitants of *Boston*, and elsewhere; mark, if the same spirit doth not rule you that ruled in *Haman*; who sought not only the destruction of *Mordecai* alone, but sought to destroy all the Seed of the *Jews*: Are you not of *Haman's* off-spring, and ruling in his nature, who was so cruel and so bloody? who did give a sum of money for destroying the Seed of the *Jews*: Mark, what was it for? Because *Mordecai* could not bow to him, nor do him reverence. Mark, it was not for the transgression of any Law of God: yet he disobeyed the Commandment of King *Ahasuerus*, who reigned from *Judea* even unto *Ethiopia*, over an hundred and twenty and seven Provinces. Or, is your Law and Commandment of more force than his was, who had commanded that they should reverence *Haman*? for so had the King commanded. Are you greater than he was? Reade the Third of *Esther* throughout. And yet did not *Mordecai* transgress his Commandment, in not bowing to *Haman*? at which *Haman* was full of wrath. Is it not so with you? are not you mad and full of wrath against the People called *Quakers*, because they testify to your faces *that your deeds are evil*? Are not you now full of wrath and envy, because the *Quakers* will not obey your unlawful Commands and unrighteous Decrees? Now you that are in *Haman's* nature, & ruled by *Haman's* spirit, in Cruelty seeking and labouring to destroy the Royal Seed and True Jew from off the Earth in this Country of *New-England*; as *Haman* did labour to destroy the Seed of the *Jews*; the People of *Mordecai*, within the Kingdom of *Ahasuerus*, so do ye seek

seek to destroy the People of God, called *Quakers*, that are come, or comes into your Jurisdiction; Is it not because they cannot bow to you? Now, did *Mordecai* in disobeying the King's Commandment, disobey the higher Power, yea or nay? *unto which every soul is to be subject for Conscience sake: And such as disobey this Power, disobey the Ordinance of God.* Give us in your Answer ye Rulers and chief Priests, you that seek and receive Honour from man; *How can you believe that receive Honour one of another, and seek not that Honour that cometh from God only?* Well, is your Commandment and Decree of more force to us, than the King's was (concerning *Haman*) to *Mordecai*, seeing they are of one nature? We can obey your Commandment no more than *Mordecai* did bow to *Haman*, though the King had commanded it. Now we say, are not you preparing a Gallows to hang us thereon, as *Haman* did for *Mordecai*? But take heed, We warn you in the Name of the Lord God, consider what you are going to do; In the Name of the Lord we demand that we may have Liberty for the Exercise of our pure Consciences within your Jurisdiction, as well as other *English-men*, seeing that you cannot lay to our charge the transgression of any Law of God, we being men that fear the Lord God of Heaven and Earth; and we come not for any thing of yours, God is our Witness, it is not for any thing that you have that we come for; for we do not lick any outward thing: for many of us have both Houses and Land of our own, and Silver also in *Old England*, so that we seek not any thing that you have (God is our Witness, whom we serve in the Spirit of Truth, who hath constrained us to leave all, and to follow Him) that it is not the World (*that doth perish with the handling thereof*) that we seek or labour for, but the Good and Eternal Welfare of the sons of men; for the Seed's sake which is oppressed in *New-England*, and other parts of the World, do we labour, and travel, and suffer all manner of hardships; for Christ's sake are we become fools, and do suffer all manner of Evil to be done unto us, as Christ said unto his Disciples, *they shall do all manner of Evil to you for my Name sake*; but those that did it, and those that do it, know neither God nor his Son Jesus Christ, neither have they the Love of God abiding in them: *For such as love not him whom*

they have seen, how can they love God whom they have not seen ? and such have not Eternal Life abiding in them, but are of the Devil, as their fruits do make manifest, and are the thorns of which men cannot gather Grapes, except it be such Grapes as *Sodom* and *Gomorrha* did bring forth, which provoked the Holy One, the Most High, to arise in his Wrath, and consume them in his Anger.

Come, ye Rulers, let us further ask you a Question : Of whom did you receive, or from whence had you your Rule, to Imprison any for coming to visit one another ? did you finde any such Example in the Scripture, which you call *Your Rule* ? did ever any Magistrate do such a thing, to imprison any of the Prisoners Acquaintance or Friends, for onely coming to visit them ? Had not *Paul's* Friends and Acquaintance liberty to come and visit, and to minister unto him ? Now you do not only hinder that which the *Heathen* granted, but exceed such in Cruelty which imprisoned *Paul*, who did let his Friends and Acquaintance come to him, and minister to him : Now this you hinder, and will not suffer any of our Friends nor Acquaintance to come to visit us, nor to minister unto us ; much more when your Cruelty is become so great, to imprison such as come many miles to visit us, as you have done *Mary Dyar*, who came from *Rhoad Island* to visit us, and to minister to our Necessities, if we stood in need : Now you do not only hinder any for coming or ministring to us, but shut such up in Prison (to be kept close Prisoners) as remember *Joseph's* Afflictions, whose bowels are opened to such whom you spitefully use : Is this *your doing as you would be done by* ? O shameless men ! Are you without all natural affection ? What Rule is it you walk by ? You say that she affirmed, *That the Light within her is the Rule* : But I say, *The Light which enlighteneth every man that cometh into the World, which condemneth the World for evil deeds and unnatural actions*, this Light which is the *Saints Rule* is the *Worlds Condemnation* ; this Light was not your Rule for what you have done ; ye took not counsel at this Light which is the *Quakers Rule* : for this Light which shines in the heart of man, beholding all his actions, this Light doth condemn all blind Persecutors and Judges, such to be worse than they that imprisoned *Paul*, who would suffer him to speak for himself ;
which

which many times you are so mad you will not suffer the *Quakers* to speak for themselves, but you will call to your Officers, to take them away to Prison.

Again, It is written in the Warrant whereby we were committed to Prison, *that we shall be tryed according to Law.* We desire no more than to be tried according to *Equity, Truth, and true Judgment*, to be tried according to the *Law of God*; but your Law, you unjust men, we deny to be tried by it; for you are both our Accusers and Judges: which is not according to the Law of God; for *Equity and Truth* judgeth and condemneth all *unsound Judgment, Unrighteousness, Partiality and respecting of Persons*: Therefore all you Magistrates and Rulers (so called) stoop to the Witness of God, and bow to the Light of Jesus Christ, own the Light of the Son of God; for until you own and be led by the Light of Jesus Christ, which leads into Union with God, you cannot judge aright of the things of God. So take heed how you do; for the Line of true Judgment is stretched over you all, with which you are measured, weighed and tried in the just Ballance of Truth, and according to true Judgment you are found wanting, and are found, tried and judged by the Spirit of Truth, to be too light: Therefore be awakened all ye Rulers and Inhabitants of *Boston*, and elsewhere within your Jurisdiction, and give over persecuting the Saints of the most high God.

This is a Warning to you all in *New-England* who have had a hand in persecuting the Saints and Children of the Lord, (who are by you in scorn and contempt called *Quakers*) Give over your Cruelty, and cease from oppressing the Innocent; for the Lord God hath regard unto their Sufferings, and the Lord God is risen and arising to plead their Cause against all their Enemies, and all their Adversaries must fall before them; for the Lord is with them, and the shout of a mighty Prince is among the Innocent People, called *Quakers*, and this is the day of their Suffering, and the day of your Cruelties and Persecution upon them within this *New-England*: but the day of their Deliverance draweth near, and the day wherein they shall rejoyce in the Lord, the God of their Salvation, who is mighty to save and able to deliver them out of

the hands, and out of the mouthes of Devourers, and from the Jaws of the Ungodly and Cruel men; who will take Vengeance at that day upon all bloody-minded men and blind Persecutors: And at that day you shall find that the Lord will be too hard for you, though you now boast in your Wickedness. And thus far I am clear, and have cleared my Conscience to you at this time: And whether you will hear, or forbear, I am clear of your Blood; I who am now a Sufferer under you, with my Brother and Companion; whose Lives are not dear unto us to lay them down as a Witness against such a *Bloudy*, and *Unrighteous* and *hypocritical Generation*; and this We are ready to seal with our *Bloud* for the breaking of your *Bloudy Law*.

From us, who are
in scorn called
Quakers, who
are Sufferers under
Zions Oppressors. The
Sixth Moneth,
1659.

*In the Common Goal in the
Bloudy Town of Boston.*

William Robinson.

Marmaduke Stephenson.

The 28th. of the 8th. Moneth, 1659.

ONce more to the general Court assembled in Boston, speaks Mary Dyar. Even as before, my Life is not accepted, neither availeth me, in comparison of the Lives, and Liberty of the Truth and Servants of the living God ; for whom, in the bowels of Love and Meekness I sought you : Yet nevertheless, with wicked hands have you put two of them to Death ; which makes me to feel that the mercies of the wicked, are cruelty. I rather choose to dye than live, as from you (who are guilty of their innocent blood) Therefore seeing my request is hindred, I leave you to the Righteous Judge, and Father of all Hearts ; who, with the pure measure of Light He hath given to every man to perfect withal, will in His due time let you see whose Servants you are, and of whom you have taken Counsel ; which I desire you to search into: But all his Counsel hath been slighted, and you would none of His Reproof. Read your Portion, Prov. 1. 24, to the 32. For verily, the night cometh on you apace, wherein no man can work, in which you shall assuredly fall to your own Master. In obedience to the Lord, whom I serve with my spirit, and pitty to your poor souls, which you neither know nor pitty, I can do no less than once more to warn you to put away the Evil of your Doings, and Kisse the Son (the Light in you) before His Wrath be kindled in you ; for where it is, there is nothing without you can help, or deliver you out of His hands at all. And if these things be not so, then say, there hath been no Prophet from the Lord sent amongst you : Though we be nothing, yet it is His pleasure to bring to naught things that are.

When I heard your last Order read, it was a disturbance to me, that was so freely offering up my Life to Him that gave it me, and sent me hither so to do : Which Obedience, being His own Work, He gloriously accompanied with His Presence, Peace and Love in me, in which I rested from labor ; till by your Order, and the People, I was so far disturbed, that I could not retain any more of the words thereof, than that I should return to Prison, and there remain forty eight hours : To which I submitted, finding nothing from the Lord to the contrary, that I may know what His Pleasure and Counsel

sel is, concerning me, in whom I wait therefore; For, He is my Life, and the length of my days: And as I said before, I came at His Command, and go at His Command.

MARY DYAR.

This was given them at the first time, after she returned from the place of Execution.

To Friends in New-England, or where this may come, Greeting.

IN your meeting together, and attending at the foot-stool of the Altar, waiting to be fed with the Bread of Life, which through death to all things that the carnal mind hath fed upon, or delighted in, either in corruption or birth, either in thought or action, whether things in Heaven, or things in Earth; for verily all old things must be dissolved before the eternal Spirit, which as a devouring fire and everlasting burning, is now entered into the Regions of the Earth, and hath manifested it self unto you, that thereby you might profit, and be had and instructed in the way of holiness, and as an earnest of the glorious Inheritance, that never fades away, hath from time to time ministered comfort, joy, and peace in the holy Place within the Vail, as you have patiently waited, through pangs of death, to the old nature, and in meekness and content, when darkness was over the Land, have endured the shaking of the Earth, and terrible rending of the Vail. I say, as you, in any measure, have come through these things, even so in measure have every one of you tasted of the Bread of Life, and hidden Manna which within the Ark is laid up for all the followers of the Lamb, through great Tribulations, which plentifully you will meet withal in the worldly Regions, both within and without. And although, my dear Friends, the fruits of Sodom and Egypt, as they do outwardly appear in many, as pride, wantonness, revilings, and the like, are done away; yet you will find many dangerous and hurtful lusts, arising out of the nature of spiritual Sodom within, which will strongly assault you when

when the light of the Sun is but a little withdrawn, and passing under a cloud ; through which if ye wait patiently for the next appearance, it will shine more glorious and higher than before. Yet divers wayes will the enemy of your soul appear at such a time, to draw you aside from the hope of the Gospel, and expectation of enjoying the righteousness and heavenly treasure, which therein was revealed, when the glorious Light in full power shined in the earthen Vessel, and will strive to make void all that you have received, as the earnest of the purchased Possession ; by presenting before you the hardness of the way, and bringing to mind, things you were formerly in bondage to ; yea, and to tell you, ye may eat and not die. These things and more unutterable, will the spirit, (whose progresse is to and fro in the earth) present to your view, and feed the carnal withal: yet behold them all in the Light Eternal, and in their most glorious appearance, they are all but dust, which is his own meat, whom you are to resist steadfastly in the power of the Spirit of Faith, which overcomes the World; and remember how the Lord did deliver you wonderfully in your former journeys, wherein you perfectly saw the naked Arm of Gods salvation ; and He remains the same in Himself, yesterday, and to day, and for ever ; although the enemy, while the cloud was over the Ark, (for that is his time to work) goeth about, in the airy part, seeking whom he may devour, did strongly tempt to prevail, as if you were in the wilderness of sin, to lead you back again, in your hearts, into spiritual Egypt ; for it is within he thus subtilly works ; and I well knowing it, cannot forbear to exhort you in the clean fear of the Lord God, that you with the eye of your mind, retyred out of all things visible, there to wait still and quiet, and ceasing from all self-working, may with meeknesse receive Power, Might, Dominion, and perfect Strength, against all that ever the enemy did appear in ; and in this condition of the free saving Grace of God, which is appeared for your Deliverance and Teacher, you may learn to grow from grace to grace, into the knowledge of the wonderful works of God, which your forefathers saw, and many things happened them for our Ensamples, and are written for our learning Spiritually ; and the same way you are to travel, as they did who were baptized into Moses, and so proceeding, you will find the same spiritual meat, from the least to the greatest of you ; and he that gathereth most, will have none over ; and behold I testifie (as the least among many Brethren) that
he

he that gathereth little hath no lack, but in his father's house feeds on the Bread of Life; the nourishment and vertue of it will make the least, as strong as David, and give power over all spiritual enemies, though every one in the Camp were as great as Goliath. And thus to this day hath the Lord preserved me in the Power of the endless Life, where, like a Beacon on a Hill, the Watchers fired and filled with Zeal to give others warning of the nigh approaching of the Enemy, who lies lurking in the nature of Transgression, ready upon all opportunities to appear in evil thoughts, lusts, &c. and so to defile the Temple, if not resisted in the first motion. And as the Creature gives way to the Temptation of the Destroyer, he will grow cold, and his Zeal towards God, and love to his People will wither, and sometimes be hardly drawn to their Assemblies; And all this while he may walk under covert of an outward profession of Truth, yet grow not at all; for having joyned with that in the motion, although not brought forth into the act that hides from the presence of the Lord, and keeps from sweet Nourishment of the Vine, which causeth all that abides in it to bring forth fruit; as the heat of the Sun causeth the tender herb to spring. And whoever comes into this condition, the single Eye discerns him, and the Faithful goes about mourning, and saying, How have such defiled the Bed of Virginity, who once in a great measure had escaped the Corruptions that are in the World through lust; and although I am perswaded better things of you, yet my Beloved Friends, who are dear unto me, as you abide in that which crucifies you to the World, wherein I dearly exhort you to abide, as it ariseth in you, and put it on as a garment of Righteousness, wherein from faith to faith you may passe on, and so preach Righteousnesse to the old World, and in it you will be preserved, as in an Ark, from the Destruction, like a flood, that will assuredly come upon the World of Ungodly: And in all your tryals and troubles, look and wait for the Power that once delivered you, and again and again it will deliver you from the power of the Degg, and work mightily in you; that with willing mind you deny all for its sake, until the Image of the Beloved be formed in you, and you in Him, where in Love ye will be accepted, and the knowledge of his Mystery, manifested in flesh, in every measure of it, is and will be so far above all the Glory, Treasure, and Pleasure of the Land of Darknes, that it will wholly take the Meditations out of them, as if they were not worth the minding no more than drosse or dust; yea,

or whatsoever else may attend or can come upon those that follow the Light, as Persecution, Distress, Affliction, Famine, Nakedness, Perils in the Wilderness, in the Sea, in the City, yea, or Death it self; I am persuaded that Gods Armour of Light, as it is lived in and loved, will preserve them. And I further testifie in the Fear of the Lord God, and witness with a Pen of Trembling, That the noise of the Whip on my Back, all the Imprisonments and Banishing upon pain of Death, and after returning, the loud threatening sound of an Halter from their mouths, who, Jezebel-like, sate on the Imperious Throne of Iniquity, did no more affright me, through the strength of the Power of God in me, than if they had threatned to have bound a Spiders Web to my Finger; which makes me say with unfeigned lips, Wait upon the Lord, O my soul for ever, who hath made known unto me his loving-kindness, when I even thirsted for Him, and kept my feet upon the Rock, whilst the raging Waves of the Sea went over my back; whilst for the Truth and Cause of God's People I have been freely offered up, and am not at all straightned to be baptized for the dead, whether into Death, or otherwise; following his Example, who laid down his Life for his Enemies: And herein the Record in Heaven knows I lye not, and the Witness in Earth is bearing Witness to me, that I yet do not (as I have not hitherto) seek to withdraw my Cheek from the Smiter, nor to turn aside my feet from the footsteps of the Flock; as witness this Chain and Log at my Leg: but do desire, so far as the Lord draws me, to follow my forefathers and Brethren in Suffering and in Joy: Wherefore my spirit waits and worships at the feet of Emmanuel, unto whom I commit my Cause, who may work my bodies deliverance; if not, yet the Freedom, Peace, Joy and Patience, which in the midst of trouble I have enjoyed, and I believe shall continue from Him, shall fully satisfie me; for which let my soul, and all that is within me, praise him for ever and ever. And I shall continue my Exhortation to you, earnestly desiring ye may wait to feel the Love and Life of God flow in your particular Vessels, and therein watch over and serve one another; and let the Strong and Faithful among you dwell in the Power, that he may have a Garment ready to cover the Nakedness of the Weak; and if the Tares at any time appear, let Wisdom and the Spirit of Meekness be alwayes used to separate the

Tares from the Wheat, both in the ground and off-spring, that the bearer may clearly see it, and then if he will not put in his sharp-threshing Instrument to cut them down, his blood will be required at his hands, and with compassion pour Oyl into the wounds of the wounded, and bring them into the house where Salvation is; for the hope of Glory in you is come to save that which was lost; so the Plant of God will grow, the Thorns and Thistles will be cut down, and the Ground cleansed that the Course may be no more; and if the Weeds should appear again, let them still be trodden down and broken off the Root, and in time you shall see them dye at the Root, and then the Plant of Renown, the Stem of the Root of Jesse within its seed and beginning, may truly be resembled to the little Mustard-seed, which will grow and prosper, and be watered with the dew of Heaven, which, like soft drops of Balm, will gently fall on the branches thereof; as Patience working unto Perfection, waits to enter at the door of Life, without climbing one step to satisfy the Lion of greedy desire, but let it suffer hunger, yea and death also, through which you will find entrance into the green and pleasant Pastures of the Folds, where you shall feed as the Herd in the low Vales of Achor, the entrance thereof will be a Door of Hope in the day of your greatest need and spiritual hunger, when Experience and Hope is added to your Patience: And at the Threshold thereof I leave all that hunger and thirst after Righteousness to enjoy the Desire of their Souls.

Boston-Prison in
New-England,

William Leddra.

1660.

This was given forth about three months before he suffered, and was copied by W. Coddington of Rhoad Island.

AN EPISTLE of WILLIAM LEDDRA,
to Friends, written by him the day before
he was put to Death.

*To the Society of the Little Flock of Christ, Grace
and Peace be Multiplied.*

Most Dear and inwardly Beloved,

THe sweet Influences of the *Morning-Star*, like a Flood
distilling into my *Innocent Habitation*, hath so filled me
with the Joy of the Lord in the Beauty of Holiness, that my
Spirit is as if it did not Inhabit a Tabernacle of Clay, but is
wholly swallowed up in the bosome of Eternity, from whence it had
its being.

Alas, alas! What can the Wrath and Spirit of man that lusteth
to Envy, aggravated by the heat and strength of the King of the
Locusts which came out of the Pit, do unto one that is hid in the Se-
cret Places of the Almighty? or, unto them that are gathered under
the healing wings of the Prince of Peace? under whose Armor of
Light, they shall be able to stand in the day of trial, having on
the breast-plate of Righteousness, and the sword of the Spirit, which
is their weapon of war against Spiritual wickedness, Principalities
and Powers, and the Rulers of the darkness of this World, both
within and without! Oh my Beloved! I have waited as a Dove
at the Windows of the Ark, and have stood still in that watch,
which the Master (without whom I could do nothing) did at
his coming reward with fulness of his Love, wherein my heart
did rejoyce, that I might in the Love and Life of God, speak a
few words to you, sealed with the Spirit of Promise, that the taste
thereof might be a savor of Life to your Life, and a Testimony
in you of my Innocent Death: And if I had been altogether
silent, and the Lord had not opened my mouth unto you, yet
he would have opened your hearts, and there have sealed my
Innocency with the streams of Life, by which we are all Bapti-
zed into that body which is in God, with whom and in whose presence
there is Life; in which as you abide, you stand upon the pillar

and ground of *Truth* : For, the *Life* being the *Truth* and the *Way*, go not one step without it, lest you should compass a *Mountain* in the *Wilderness* ; for unto every thing there is a *Season*. As the *Flowing* of the *Ocean* doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a *savor* behind it ; so doth the *Life* and *Virtue* of *God* flow into every one of your hearts, whom He hath made partakers of his *Divine Nature*, and when it withdraws but a little, it leaves a *sweet savor* behind it, that many can say, they are made clean through the *Word* that He hath spoken to them : In which *Innocent Condition* you may see what you are, in the presence of *God*, and what you are without Him. Therefore my *Dear hearts*, let the enjoyment of the *Life* alone, be your *Hope*, your *Joy* and *Consolation*, and let the *Man* of *God* flee those things that would lead the *Mind* out of the *Crosse*, for then the *Savor* of the *Life* will be buried : And although some may speak of things that they received in the *Life*, as experiences, yet the *Life* being vailed, and the *savor* that it left behind, washed away by the fresh floods of *Temptation*, the *Condition* that they did enjoy in the *Life*, boasted of by the *Alcory Thing*, will be like the *Manna* that was gathered Yesterday, without any good scent or *savor* : For it was onely well with the *Man* while he was in the *Life* of *Innocency*, but being driven from the *Presence* of the *Lord* into the *Earth*, what can he boast of ? And although you know these things, and (many of you) much more than I can say ; yet for the *Love* and *Zeal* I bear to the *Truth* and *Honour* of *God*, and tender desire of my *Soul* to those that are young, that they may read me in that from which I write, to strengthen them against the wiles of the subtil *Serpent* that beguiled *Eve* ; I say, stand in the *Watch* within, in the *Fear* of the *Lord*, which is the very *Entrance* of *Wisdom*, and the *State* where you are ready to receive the *Secrets* of the *Lord* : *Hunger* and *Thirst* patiently, be not weary, neither doubt ; stand still and cease from thy own working, and in due time thou shalt enter into the *Rest*, and thy *Eyes* shall behold thy *Salvation*, whose *Testimonies* are sure and righteous altogether : Let them be as a *Seal* upon thine *Arm*, and as *Jewels* about thy *Neck*, that others may see what the *Lord* hath done for your *Souls* : Confesse Him before *Men*, yea before His greatest *Enemies*, *Fear* not what they can do unto you : Greater is He that

that is in you, than he that is in the World : For he will cloath you with Humility, and in the power of His Meekness you shall reign over all the rage of your Enemies in the favour of God ; wherein as you stand in Faith, ye are the Salt of the Earth ; For many seeing your good works, may glorify God in the day of their Vitation. Take heed of receiving that which you saw not in your Life, lest you give ear to the Enemy ; Bring all things to the Life that they may be proved, whether they be wrought in God: The Love of the World, the Lust of the Flesh, and the Lust of the Eye, are without the Light, in the World ; therefore possesse your Vessels in all Sanctification and Honour, and let your Eye look at the Mark ; He that hath called you is holy : And if there be an Eye that offends, pluck it out, and cast it from you : Let not a Temptation take hold, for if you do, it will keep from the Favour of God, and that will be a sad state : For without Grace possessed, there is no assurance of Salvation ; By Grace you are saved, and the Witnessing of it is sufficient for you ; to which I commend you all my Dear Friends, and in it remain,

You Brother,

Boston Goal, the 13 of the
first Moneth, 1660.

William Leddra.

61.

The 9th. of the first. Moneth 1660. 61.

William Leddra being called before the Court, and they having found him guilty, that by their Law he was to die. He asked them, *What Evil he had done ?*

They Answered, His own Confession was as good as a thousand Witnesses.

He Asked, *What was that ?*

Answer. He owned those that were put to Death, and that they were Innocent, for which they died ; and that he would not put off his Hat in the Court ; and that he would say, *Thee* and *Thou* to the Magistrates.

Then said he, *You will put me to Death for speaking English, and for not pulling off my Cloathes.*

Then

Then *Daniel Denison* said, A man may speak Treason in English.

Then *William* said, *Let us come to the Thing in hand ; Is it evil to say Thee and Thou to a single Person ? To it they Answered not.*

Then one of the Court asked him, If he would Recant of those Errors ?

He Answered, *What, to joyn with such Murderers as you are ? Then let every man that meets me say, This is the man that hath forsaken the God of his Salvation.*

They said unto him, the last general Court he had the liberty granted him to go for *England*, or go out of their Jurisdiction ; and promising to come here no more, he might save his Life.

He Answered, *I stand not in my own Will, but in the Will of the Lord, if I may have my freedom I shall go, but to make such a Promise I cannot.*

After they proceeded to Pronounce the Sentence of Death, and the 14th. of the first Month, 60. 61. they went to the Place with a Band of Men, and put him to Death. When he came upon the Ladder, one said, *William, Have you any thing to say to the People ?* and after some time he said, *For the Testimony of Jesus, and for bearing witness against Seducers and Seduced, I am come to this day.* And the last words he spake to best remembrance were, *Lord Jesus receive my soul, for unto thee I commit my spirit.*

This was sent me by *Nicholas Uphal,*
and Copied by me,

William Coddington,
of *Rhode Island.*

The COPY of a LETTER from a Stranger to
his Friend, touching the Death of *W. Leddra*.

Boston, March 26. 1661.

ON the 14th of this instant here was one *William Leddra*, which was put to Death. The People of the Town told me, he might go away if he would; but when I made further Enquiry, I heard the Marshal say, *That he was chained in Prison from the time he was Condemned to the day of his Execution.* I am not of his Opinion: but yet truly me thought the Lord did mightily appear in the man. I went to one of the Magistrates of *Cambridge*, who had been of the Jury that condemned him (as he told me himself) and I asked him by what Rule he did it? He answered me, *That he was a Rogue, a very Rogue.* But what is this to the Question (I said) where is your Rule? He said *he had abused Authority.* Then I goes after the † man, and asked him, Whether he did not look on it as a breach of a Rule, to slight and undervalue Authority? and I said that *Paul gave Festus the title of Honour*, though he was a Heathen (I do not say these Magistrates are Heathens.) I said then when the man was on the Ladder (who looked on me, and called me Friend, and said, *Know, that this day I am willing to offer up my Life for the Witness of JESUS*) Then I desired leave of the Officers to speak: and said, *Gentlemen, I am a stranger both to your Persons and Country, and yet a friend to both: and I cryed aloud, For the Lord's sake, take not away the man's Life: but remember*

† *William Leddra.*

Gama-

Gamaliel's Counsel to the Jews ; If this be of man, it will come to nought ; but if it be of God, ye cannot overthrow it : but be careful ye be not found fighters against God. And the Captain said, Why had you not come to the Prison ? The Reason was, because I heard the man might go if he would ; and therefore I called him down from the Tree, and said, Come down William, you may go away if you will. Then Capt. Oliver said, it was no such matter ; and asked, What I had to do with it ? and besides, bad me to be gone : And I told them I was willing ; for I cannot endure to see this, I said. And when I was in the Town, some did seem to sympathize with me in my Grief. Moreover, I told them, that they had no Warrant from the Word of God ; nor President from our Country ; nor Power from his Majesty, to hang the Man. I rest,

Your Friend,

To Mr. George Lad,
Master of the Ame-
rica of Dartmouth,
now at Barbados.

Thomas Wilkie.

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